

AN
ADMONITION
TO THE
Dissenting Inhabitants
Of the Diocess of
DERRY:

CONCERNING

A Book lately Published by Mr. J. Boyse,

Entituled,

Remarks on a late Discourse of WIL-
LIAM Lord Bishop of DERRY;

CONCERNING

*The Inventions of Men in the Worship
of God.*

From William Lord Bishop of
the said Diocess.

LONDON,

Printed for William Keblewhite at the Swan
in St. Paul's-Church-yard, 1694.

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Admonition

Concerning Mr. Boyse's Remarks.

——— Giving an Account of,

- I. *Occasion of this Book.*
- II. *Mr. Boyse's Concessions.*
- III. *Mr. Boyse's Mistakes in Matters of Fact.*

Some Considerations about Mr. Boyse's Objections concerning the Rule for Worship, Baptism, and the Sign of the Cross.

Mr. Boyse's New Rule for Worship.

His New Exception against Communion with us in Worship.

About the Cross in Baptism.

ADVERTISEMENT.

A Plain and Rational Vindication
of the Liturgy of the Church
of England. Collected from the
Discourses of some of the Reve-
rend Bishops and Doctors of the
same Church: Reduced to a Fa-
miliar Method of *Question* and
Answer, for the Benefit of those
of Meaner Understanding.

By *John Clutterbuck*, Gent.

*Printed for William Keblewhite,
at the Swan in St. Paul's-Church-
yard.*

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AN
ADMONITION
TO THE
Dissenting Inhabitants
Of the Diocess of
DERBY:

Concerning a Book lately Published by Mr. J. Boyse,

Entituled,

REMARKS, &c. On
the present Discourse.

My Friends and Brethren,

I Have told you in this Discourse (when first Printed p. 170.) That no Man ought to take it ill, that another proposes Reasons against his Opinion; but to scoff at, or revile any Practice, or Opinion that another believes to be founded on the Word of God, is not only ill Manners, but is of dangerous consequence, being apt to breed bitterness and animosities between the Parties. — And therefore in all matters of Religion we ought to avoid this manner of Treatment,

and whatever Book uses it, we need trouble our selves no further with it, for it certainly is written only to serve a Party and not Truth. This Observation I take to be certain, and I desire that you would read Mr. Boyse's Remarks, and my Book together, and judge them by this Rule. The Worship of God is to Mankind beyond all other Concerns, and ought to be treated with all the seriousness and calmness of Spirit that becomes us, whilst in the presence of God: And for any one to treat that which all good Men tender and value as the most serious and weighty Concern of their minds, in a Passionate, Angry, Scoffing and Deriding manner, is surely contrary to Natural Modesty, and to the respect we owe to one another; Much more to the Spirit and Meekness of the Gospel. I will not accuse Mr. Boyse, but only desire you to read his Book seriously, and believe him as far as you find him free from these faults.

I hear that other Answers to my Book are coming out, and if I find in them that Spirit of Piety and seriousness that becomes Christians, more especially Men of tender Consciences, I will with God's help give them a due consideration; and if there be any thing material in Mr. Boyse's Remarks, which is not taken Notice of by them, it shall then likewise be considered: In the mean time what I think needful to give you an Account of in this Admonition, is,

1. *First*, The chief Motive that prevailed with me to Publish my Book. *Secondly*, That Mr. Boyse has Granted, in effect, the chief things I pleaded for in it. *Thirdly*, That he is much mistaken in those Matters of Fact which he Charges on me as mistakes. *Fourthly*, That he has failed to prove the most Material things that were incumbent on an Answerer to prove. If I give plain Instances and Examples in each of these, you may judge by them what to think of the rest of his Book.

I. As to the *first* of these, namely, my design in publishing

lishing this Book ; I have been now above three Years amongst you, and I have taken the best care I could to inform my self of the State and Condition of this Diocess, and of every Parish therein. I have visited each of them several times, and discoursed personally with many hundreds, and informed my self particularly of the Customs, Manners, Inclinations and Scruples of every sort and Persuasion : I found to my great trouble much ignorance amongst the poor People ; insomuch that of 800, or more of the Dissenters Communion, whom I personally discoursed, I did not find above Four Persons that could give any Account of their Catechism, and only two that could repeat it, and a great many that could neither say the Creed, the Lord's Prayer, nor Ten Commandments : Of this I have many Witnesses that were present at some of my Discourses. I do not say this ignorance was peculiar to Dissenters, for too many conformable Persons were in the same Condition : This I looked on with great Compassion and Concern, as it became me, and in Order to remedy it, I took care to have English Schools kept in every Parish, according to Law, and obliged the Schoolmaster to teach the Catechism, and the Ministers to Catechise in each Parish ; and I furnished them with Catechisms, which with God's Assistance has proved of good use to such as are Conformable, near 2000 of all Ages having since learned the Catechism, and presented themselves to be Confirmed ; I could not have the same influence on you that differ from Me, and yet I hope my Endeavours have not been useless to you, but have help'd to raise an Emulation in you to instruct your Children.

I found the great Obstacle to your Learning your Catechism, was, the length and intricacy of it, insomuch that generally speaking, whoever could not read, must despair of getting it by Heart ; this put me upon persuading you to make use of an easier catechism not excluding your own if you had a mind to it.

Again I observed that when I wrote my Book, there were only Nine Meeting-Houses in the Diocess, and I think the Number is not increased since, and by the best Enquiry I could make among yourselves and other People, I found that there were (taking one Meeting-House and one Lord's-Day with another) not 300 at each Meeting. Now I understand that in this Diocess there are 30000 that profess themselves of your persuasion, and on that account absent themselves from Church. From which Computation I perceived that only 1 in 10 of them, or thereabouts went to Worship God any where on the Lord's-Day: This I confess was a great grief to me, and however Mr. *Boysse* may scoff at my concern, as he doth at it in other cases, I shall not be ashamed of it, but pray to God to encrease it in me while such occasions remain, and direct me to Methods to remove them, I found that the case was not much better with you before the Troubles than since; for tho' there were then some more Meeting-Houses than at present, yet I believe the Number of People was near proportionable more also. I found the sense of Religion much decayed amongst you, by means of this small number of your Meeting-Houses, and many of you when I have pressed you to Worship God somewhere, have answered me, That you could do it at home; and indeed I have found some that had not been at any Publick Worship in Seven Years, and it is not to be wondered at, when some of you are Ten Miles, some Twenty, from a Meeting-place. I cast about in my mind how to remedy this, and in Order to it, enquired of many of you, why you did not frequent the Publick Church, since you had none else which you could constantly attend with your Families; I perceived that Three Objections, especially had stuck with you formerly. *First*, That our Ministers were Popishly inclined. *Secondly*, That some of them were of ill Lives and Negligent.

And

And Thirdly, That our Service was only Human Inventions, and had no particular Warrant from Scripture. The first and second of these I found, by God's Blessing, in great Measure removed at my coming among you, so that I cannot say that any one of you ever objected them to me. And as to the third, I particularly Examined, what things they were in our Ordinary Lord's-Days-Service, which you taxed as Human Inventions, (for I only invited you to that Service) and which made you think it more justifiable to stay at home then to come to our Churches, and I carefully marked what you objected, and put them in the Form that you now find them in this Book; In which I designed neither to shew Wit or Learning, but to propose it to you of my Diocese, and to you only, in such a plain Method and Stile as might suite your Capacities, for I think you are not concerned in Books which you cannot understand; I am sure you cannot understand the Generality of Controversie Books, I confin'd my self therefore to what I had seen and known to be your Opinions and Practice, and I was resolv'd that my Book should go no further then to you, and therefore I Printed only a few, which I distributed amongst you, and took care that not one of them should be Sold. I must own that the Book is Re-printed in London, but this was altogether without my knowledge, and very much to my dissatisfaction. But I cannot prevent the ill Arts of Tradesmen for their own gain.

This was the Motive and Method of my Book; And whether they be agreeable to the Spirit of a Christian Bishop who is concerned for the Service of God, and the good of the Souls under his Charge, or deserve the Treatment Mr. Boyse has given me in his Remarks (suppose I were mistaken in some things, as I do not find I am) I must leave you to judge

II. I shall

II. I shall now proceed to the Second thing I proposed in this Preface, which was to shew that Mr. *Boyse* has granted the Principal things designed in my Book, and I hope that they may have some influence on you, to Allow the same: the Things are these that follow.

1. He owns that Singing Psalms in Prose is Lawful (p. 10.) which I proved *Chap. 1. Sect. 1. N. 3.* in my Book.

2. That Responses or Answering, in the praise of God, is Lawful (p. 16. & 28.) and he allows the Scripture Precedents which I brought to prove them, in *Chap. 1. Sect. 1. N. 4.* I hope therefore that upon Consideration of his Reasons, if not of mine, you will allow the same that he does, and that these things will not give any such Offence to you hereafter, as they have done.

3. He doth not absolutely condemn all Use of Musical Instruments in the praises of God, so they be only for directing the People in the Tune of the Psalm they sing (p. 30.). I therefore hope, that you have so much Respect to Mr. *Boyse's* Judgment, that hereafter the Organs will not offend you so as to drive you from our Service.

4. He asserts (p. 24.) That none of the Nonconformist Writers have condemn'd the *Singing of Psalms, as used in our Cathedrals by a Quire*, tho' he supposes it Unscriptural, nor the *Saying* them in *Parish-Churches*, by way of Responses, and that only some weak and injudicious People have Alledged such Reasons, for deserting the Established Church, and that they are not to be reckon'd as Condemned by our Saviour, in *Mar. 7. 7.* for *Commandments of Men*: And therefore I hope in Respect to his Judgment, you will lay aside all such Reasons, for your Non-compliance with the Established Worship, and retain no ill Opinion of us that do comply with these things. To gain which, I shall reckon a great step, and worth the writing

ting my Book, and shall be heartily glad to find, as Mr. Boyse intimates, that it was only the weak amongst you that insisted on these things.

5. He grants (p. 9.) That God has no where expressly Determined, whether we shall pray with, or without a Set Form; and that therefore both ways of praying may be Lawful in General, tho' particular Circumstances may sometimes render the one or the other more *Convenient*. So that this Matter of praying with, or without a Set Form, according to him, is a Matter of *Conveniency* only, and to be determined by Circumstances; And therefore upon Mr. Boyse's Principles, since our Forms of Prayer can seem to you at worst to be only *Inconvenient*; surely it is better to dispenſe with an *Inconveniency* than to neglect all Publick Prayers.

6. He grants (p. 31.) That in some particular Cases, God did Recommend to the *Jews*, a *Form of Words in their Addresses to Him*, and that not only to the *People*, but even to the *Priests*, and therefore *Forms of Prayer* are Warranted by Scripture, and are of Divine Original. From hence it follows, That God has not only in general Commanded us to pray to Him, but in particular Commands, both *Priests* and *People* to pray to him *in Forms*, tho' He has not forbidden other *Addresses* on such *Occasions*, as I mentioned *Chap. 2. N. 2. Sect. 9.*

7. He grants that the *People* expressed their Joyning in the Publick Prayers, in Christian Assemblies, by adding their *Amen* (as I have proved *Chap. 2. Sect. 1. N. 5.*). And therefore I hope you will not only Approve of this in us, but will likewise Introduce it into your own Meetings. I am sure the Book Mr. Boyse Quotes for this purpose, Advises you to

London Morning Exercise,
p. 65.

8. He grants that the Holy Scripture may be read without Exposition (p. 10. & 95.) and that the omis-

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sion of reading an entire Portion at once is a Defect ; and that in the Winter Quarter there is no reading in the *North of Ireland* (p. 92.) and owns that I may justly charge you with Falling Short of Reading so much as the Directory recommends ; and therefore I hope our not Explaining every Chapter, when we read it, will be no Objection against our Service : You may know we are obliged every Lord's-day, to Explain and Apply some Portion of Scripture in our Sermons ; so that Exposition is not banished out of our Church.

9. He acknowledges that Bodily Worship is Commanded in Scripture (p. 105.) He calls Sitting at Prayers a Sloathful Posture. p. 3. and says he cannot excuse it from Irreverence, and hopes that those who have been guilty of it heretofore, will not persist in it without real Necessity. I hope therefore that you will take no Offence at our Service, or Abstain from it, because Bodily Worship is required in it, or use any more that indecent Posture of Sitting at Prayers in your Meetings, when your own Advocate Condemns it.

10. He cannot condemn Kneeling at the Lord's Supper, as Unlawful (p. 123.) and grants that you ought to Stand up at your Thanksgivings and Blessing, before Receiving and after ; and that he will not excuse you if you do otherwise in it (p. 112.) And therefore as far as you are of his mind in this matter, you will have no reason to condemn us for Kneeling, as guilty of Idolatry ; or wonder that we receive the Elements on our Knees, since we receive them with Prayer and Thanksgiving, and continue whilst we eat and drink, in the exercise of them, with the most earnest Passion that our Minds are capable of.

II. He agrees with me as to the Frequency of Celebrating the Lord's-Supper (p. 131.) And owns it was one Constant part of the Christian Lord's-Days Worship in the Apostles time ; And that he thinks it past all doubt, that this was the Universal practice
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concerning Mr. Boyse's Remarks, &c. 2

of the Christian Church for several succeeding Ages. And therefore I hope you will endeavour to Restore this Apostolick and Primitive Institution to what it was, and consider how Unreconcilable your present Practice of Receiving is to this Institution of Christ and Universal Practice.

If these things be universally Believed and Received amongst you, I can see no reason why you should decline our Churches, at least when you cannot go to your own Meetings, and hope you will not hereafter go out when our Prayers begin, as if you were in danger of being Polluted by them, or refuse to conform in the Bodily Expressions of Worship used at them, as I have sometimes observed some of you to do, who rather chuse to stay then disturb the Congregation, by going unseasonably away. If I could gain these Points of you, I should think my Labours in my Book bestowed to a most Excellent purpose, and be content with Joy to endure a Thousand more hard things, than Mr. Boyse has been pleased to say of me, who appears by his Book to be much a Stranger both to you and me, and to have intermeddled with us, before he understood either of our Practices, or Circumstances; and I hope by Gods help it shall not be in his power to make you conceive otherwise of my Sincere Affections and Concern for your Souls than I have profest, and shall always desire to Maintain.

III. I shall now proceed to the third thing I promised in this Admonition, and that is to shew you, That whereas there are several Matters of Fact which I affirm, and Mr. Boyse denies the mistakes lye on his side, notwithstanding he imputes them to me with great assurance, as Falshoods, and asserts that I am hard'ned in them: For the Proof of this, I need no more than to Appeal to your own Consciences; and I must tell you, that what I have Wrote was from Sight, Experience, or certain Information on the place, whereas he has his account of things only at second-

second-hand, and produces no Vouchers. I will instance in some of the principal matters of Fact which he contradicts.

1. First then, One of the Principal Matters of Fact in dispute, is, what I assert (*Chap. 3. Sect. 3. N. 2.*) *That in all the Meetings in the North of Ireland in a whole year, perhaps there is not so much Scripture read, as in one day in Our Church, by the strictest enquiry I could make.* This he contradicts with great vehemence, and asserts (*p. 93.*) that there is nothing like Truth in the Assertion; with a great many ill words. You may observe that I expressed my self doubtfully in this Case with a *perhaps* it was so, but I assure you that I had no doubt of the Truth of it, only I was willing to say such ungrateful Truths as softly as I could, that I might give the less offence to you. To make this appear, I will take Mr. *Boyse's* own Computation, and allow that there are read in each of your Meetings every Lord's-day for 3 Quarters of the Year half a Chapter, tho' you know the case is not Universally so; for in some places in this Diocess there has been no Lecturing in some of your Meetings, for two Years together; but allowing it to be as he says:

Then in this Diocess there are Nine Meeting-places and Lectures in each, 39 Lord's-days in the Year, and half a Chapter read at each Lecture, which in all makes 175 $\frac{1}{2}$.

Now because the First of *April* was on a Lords-day this year, I will take it and compute how many Chapters and Psalms were read on that day in our Church, and you will find it thus:

On the First of *April* are read 8 Psalms for the day, 3 before and between the Lessons: That is the 95, the 100, the 67, besides the Song of the Blessed Virgin. So that 11 Psalms were read that Day in every Parish-Church. Besides these, are read 4 Chapters for Lessons, and the Epistle and Gospel make a large Chapter more

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So then in every Parish-Church there are read Psalms and Chapters, tho' there be no Funeral, or Churching of Women, or other Occasional Office, 16. There are then 42 Congregations in this Diocess at present, in which the Offices of the Church are constantly performed; and if we Multiply 42 by 16, it follows that there are read in this Diocess in one Lord's-Day, Chapters and Psalms, 672, whereas allowing the utmost of Mr. Boyse's Computation, there are read in the Meetings in this Diocess in a Year but 175 and a $\frac{1}{2}$.

Let me observe that the Meeting-Houses are more Numerous here than in my Neighbour Diocesses in the North, there being, that I can learn, only 4 in Rapho Diocess, in which, and in the other Diocesses of the North the Parish-Churches are proportionally as many more than the Meetings, as they are in the Diocess of Derry: And from thence it follows that there is really 4 times more Scripture Read in Our Church in the North in one day than in all the Meetings in the North in a Year, which is a great deal more than what I asserted. I had a Computation like this in my mind when I wrote my Book, and should not have Published it, if these Remarks by imputing Falshoods and Untruths to me, had not obliged me to do it in my own Justification to the World; for to you who know so well the Truth of it, it was needless. And we have this advantage by reading the same Chapters and Psalms in every Church, that whatever Church a Man go to, so he be constant at any, he is sure to find the Scriptures read on in Order, which must needs contribute towards making him acquainted with the whole Body of the Scriptures.

2. But then, Secondly, I charge you with casting out the reading of the Word of God from most of your Publick Assemblies--Insomuch that in many of your Meetings, setting aside a Verse or two for a Text or Quotation, at
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the discretion of the Teacher, the Voice of God is never Publickly heard amongst you. This Mr. Boyse censures (p. 92.) as a bare-fac'd Unruth: but your selves shall be Judges.

First then, I have proved that Reading the Scriptures, for the Instruction of the People, is a Publick Ordinance of God, *Chap. 3. Sect. 1.* and tho' it is not determined how much we ought to read at a time, yet it ought to be so Ordered, that the diligent Hearers may in a competent time be acquainted with the whole Body of the Scripture; and in this I have the Concurrence of your Directory. Now if you can Name but one Meeting in the North of Ireland, where this has been Observed, Mr. Boyse may have some Ground to contradict me: but the Case is far otherwise; you have thrown this Orderly Reading of the Holy Scriptures, not only out of most, or many of your Meetings, but out of all of them.

2. But further I appeal to your selves whether any of your Ministers ever read one Portion of Scripture but what was either designed for a Text, to a Lecture or Sermon, or a Quotation. If any one pretend the contrary, I must desire him to name the Time and Place, that I may reprove those Informers that Mr. Boyse affirms (p. 92.) have so greatly imposed on me. But till the Time and Place be named my assertion is literally true, and in a larger sense then I expressed it. I heartily wish you who are Teachers would amend this fault, and I shall then acknowledge that this part of my Book is Effectually Answered, and of no further force against you. And let me tell you, that your compliance in this would beget an honour and esteem in the People for Reading the Scriptures Publickly, which is an Institution of God, and satisfie the World that you have a greater value for the Word of God, then for your own Expositions, which no Impartial Considerer will
ever

ever believe whilst you allow it no place in your Meetings, but when you can have leisure to bring in your own Expositions. And sure it seems strange that you can allow at least an hour for a Sermon of your own Composing, and cannot allow 10 minutes for the Word of God; which is the Truth of the Case, however Mr. Boyse endeavours to palliate it.

A third Mater of Fact denied by Mr. Boyse, is, *That a Man may frequent your Meetings all his Life, and yet have no security, or hardly possibility of Learning from your Publick Teaching all the great Mysteries of his Religion.* This he censures (p. 83.) as a gross and shameless Accusation, and advances it as a known Truth that the great Mysteries and Principles of the Christian Religion are not seldomer taught in your Pulpits than in ours. Now to discover whether I deserve the hard words which Mr. Boyse gives me on this account, I desire you to consider.

1. That the great Mysteries of our Religion, are the *Conception, Birth, Passion, Resurrection, Ascension and final coming of our Saviour to judge the quick and the dead, together, with the Doctrine of the Trinity in whose Name we are Baptised, and the descent of the Holy Ghost.*

2. That we in our Church have a certain time appointed us every Year for the Teaching each of these, and our Ministers do professedly handle each of them in their discourses on these times: So that every one who desireth to be informed concerning them is sure at a certain time of the Year to have a full discourse, in every Parish, on each of them, in Order to the Explaining and Inculcating them, with the uses and effects,

3. As to your Ministers there lies no Obligation on them to go thro' these Mysteries in any such time, nor indeed in their whole Lives. And whereas Mr. Boyse alledges (p. 83.) that *The Directory requires that Ordinarily the Subject of the Ministers Ser-*

mon shall be some Text of Scripture, holding forth some principal or head of Religion. This Obligation is taken off by the following Words, which are these, or sutable to some special occasion, emergent, or he may go on in some Chapter, Psalm, or Book of the Scripture, as he shall think fit. From whence it is plain, that the Directory lays no Obligation on your Ministers to handle professedly any of these Mysteries, and that you have no Security, other then the pleasure of your Ministers, that you shall ever learn from their Publick Teaching all the Mysteries of your Religion.

But Fourthly, I have examined, and put it to many of your Persuasion whether they ever heard any Minister of Yours that professedly made a whole discourse on the Trinity, Conception, Nativity, Resurrection, or Ascension of our Saviour, or on his sending down the Holy Ghost, and I do profess that I never yet amongst many met one Man that could satisfie me in this point, or assure me that his Minister had done it. Which shews how dangerous a matter it is to leave these things to Men's choice. I heartily desire you that Read this, to recollect your Memories, and examine your own Consciences, and say whether your Ministers do once every Year handle professedly each of these Mysteries, as ours do, and if they do not, judge whether it be true that Mr. Boyse asserts (p. 84.) *That the peculiar Mysteries of the Christian Religion are so much more frequently inculcated in your Sermons, then ours, as has occasioned some of you to reproach us, as Preaching little but Morality.* These I am sure are the greatest Mysteries peculiar to the Christian Religion, and they are professedly and indispensably taught in our Church once every Year: What ground can there then be to accuse us of teaching little but Morality.

5. As to Mr Boyse's excuse for you in this behalf, *That there is no Scriptural Rule or Example prescribing*

to Ordinary Teachers the exact Order in which they should explain the Mysteries of Christian Religion to the people: I would desire you to observe that the Scripture obliges us to Teach them all these, the whole Council of God, and the same obliges us to do this. and all other Religious per- I Cor. 14. 40.
formances in Order, or according to

an Order: There ought therefore to be in every Church an Order, whereby every Teacher may be obliged to Teach them all in a competent time, as it is in our Church, and the Directory has manifestly failed in this, having made no such Order, but left it to the discretion of every Minister, whether he will make any of these Mysteries his Subject in his whole Life, and some have been so indiscreet as to Preach for half a Year, nay, a whole Year on the same Subject. I have seen many Sermons Printed by your Party, and yet do not remember above 2 or 3 on these most necessary Subjects; I am sure they bear no manner of proportion to Ours.

A Fifth matter of Fact denied by Mr. Boyse, is, That hardly one in ten get your Catechism by heart, nor one in five hundred retains it. On the contrary he affirms p. 87. That he believes that if I make a more accurate Tryal I shall find as many of the Dissenters Children that have gotten their Catechism by heart, as of others that have done so by the Church Catechism. I think I have had an Opportunity to inform my self of the Truth of this matter so certainly that 'tis hardly possible for me to mistake, and I will endeavour to make you sensible of the Truth of my Computation.

First then, you know that you who refrain from the Established Church, are here much more numerous than such as are conformable. and have proportionably more Children; yet besides Grown People, I have Confirmed near a Thousand Children, all above Thirteen Years old, in Three Years since I came to this Diocese; many of these I have Examined personally

nally, and always found them perfect in their Catechism, and those that I did not Examine likewise were so, as the Ministers that presented them assured me in the most solemn manner, and I was also informed by several of these Ministers and by the Schoolmasters, that most Children of Conformable Parents cou'd likewise say it, tho' so young as not fit to be Confirmed. Now I desire you to produe me such a number of your Children that can say yours, and I shall be very glad of it.

But Secondly, if you look amongst your own Children, perhaps you may find a pregnant Boy here or there that can say your Catechism intirely, but the generality seldom can go above a leaf or two in it: 'Tis a great matter to find a Boy that can say it all; and the Schoolmasters generally acknowledged to me, that the Children forgot one part of it before they cou'd get another; and the best account they cou'd give of the matter, was, that they were Learning it, and so the generality are like to be for ever. I have made so many Trials of this in a whole School at a time, that I can no longer doubt of the truth of it, and it wou'd be very odd for me to think to impose upon you who know so well all these things, and whom I am desirous to Prevail on and Instruct, and can hope to do it only by the Integrity of what I say.

3. As to retaining it, I doubt whether any do it at all after 20. I tried not only a whole School at one time, but the Schoolmaster also, a Dissenter that Taught it. In one of my Parochial Visitations, and amongst them all then present they could not give an answer to that Question in your Catechism, *What is Faith in Jesus Christ*, which was the first that came in my thoughts to ask them for a Trial, and of this and several other like Passages I have many Witnessesses.

4. Whereas Mr. Bayse affirms (p. 85.) *That there*

is not one of these persons in your Congregations come to years of age, who is not once every Year constantly instructed in the Principles of the Christian Religion, and personally examin'd about his Knowledge of them. Pray consider a little seriously this matter of Fact; I leave it with you, and know what you must conclude, and hope you will be so just to your selves as to determine of what Credit this Author ought to be in his Relations. I will not derogate from your Ministers Labour in Catechising their people, but notwithstanding their pains, there are some Thousands of Men and Women in this Diocess that profess themselves of your Communion, that were never Catechised by them, and many are altogether ignorant of the Mysteries of the Gospel; inso much as not to be able (as I observed before) to say their Creed, the Lord's Prayer, or the Ten Commandments, or to tell how many Persons are in the Godhead, or who they are, or who Redeemed them, of which this very day, in which I write this, afforded me Two Examples of grown Men, as indeed every day almost doth to my great trouble. As to your Ministers Examining, their way indeed may discover who has their Catechism, but is no way Fitted to teach those that have it not, as ours doth.

Lastly, I desire you to remember that there is no Rule in your Directory that requires your Ministers to Examine either Publickly or Privately: So that your Ministers performances in this point are voluntary. which is a great Defect: Whereas our Rules make Catechising a part of our Lord's-day Service, and a settled Ordinance in our Publick Assemblies, as it has ever been esteemed in the Church of God.

I must tell you that Mr. Boyse, to excuse his great Defect, puts me (p. 84.) on producing some Precept or Example from Scripture, requiring our Reading or Teaching a Summary of Principles in Publick, distinct from Holy Scripture. I am content to put it on this

issue, and desire you to turn over your Bibles and compare 2 Tim. 1. 13. with Chap. 2. Vers. 2. and there you will find St. Paul commanding Timothy, *Hold fast the Form of Sound Words, which thou hast heard of me*—— And the things thou hast heard of me among many Witnesses, the same commit thou to Faithful Men, who shall be able to Teach others. Here you find St. Paul delivered Timothy a Form of Sound Words publickly, and commanded him to commit the same to others, who shou'd Teach the same, as St. Paul delivered it, that is, before many Witnesses, or in the Face of the Church. I hope no good Man will seek a plainer Proof, for a thing that is so good and Commendable in it self, so Edifying to the Church, and so constantly Retained in it, till the Directory and your Practice left it out, which I heartily wish you may amend.

But Fifthly, The greatest matter of Fact disputed, and indeed of greatest Importance, is, *The frequency of the Celebration of the Lord's-Supper amongst you.* I took Notice (Chap. 5. Sect. 3. N^o. 3.) That your Ministers rarely press you to Communicate, that you have few Sermons, or Discourses to that purpose, and many of you condemn our Zeal for Endeavouring to restore the constant Communion preccented in Scripture—— and did appeal to You whether it is not yet reckoned a great thing among many of you, if once in a Year or two a Communion be Celebrated in one of Your Meetings, nay, it is often omitted for several Years together, and in some places for ten or more.

In Opposition to this Mr. Boyse affirms, (p. 136.)

1. That it is Universally usual in every Meeting, where an Ordained Minister is settled, to have the Lord's-Supper Administred constantly once a Year, and twice in the larger Towns.

2. That the Generality of You (as he is assured) do Communicate four or five times a Year,

3. That all of you have the Opportunity of doing it 10

12, or 15 times a Year, if you will take the Advantage of Receiving it as often as 'tis Administred within a few Miles of your Respective Habitations.

4. That there is not one in ten, or rather in 20 or 30 that do not receive, except such as are with-held for want of competent knowledge, or the account of Scandal.

5. That those who Communicate once, do it Ordinarily on all following Occasions.

6. (P. 134) That the generality of your Ministers Administer this Sacrament far oftner then the generality of the Conforming Clergy.

7. (P. 137) That he doth not see with what Tolerable Justice I could upbraid you with your rare or no Communion, when the Members of your Meetings do generally Communicate much oftner then the Members of the Parish Churches.

Lastly, (p. 134) That too many profligate Sinners and Swine are admitted in the Parish Churches.

These are a few of those things he asserts on this head; and gives me many hard words for asserting the contrary: But it will be no difficult matter for You to judge who is in the right. I have (as I believe 'twill be owned) as good Opportunity of informing my self in these matters as any one can have; and have been as diligent in my Enquiries in my Progresses thro' the several Parishes, and on all occasions as I could; and I have had the following Account returned me from many hands, and am satisfied there can be no very great mistake in it.

1. That in the last Seven Years the Lords-Supper has been Celebrated amongst you.

In Londonderry twice	— — — — — 2
In Clondermot once	— — — — — 1
At Ballindret once	— — — — — 1
At Ballikelly once	— — — — — 1
At Burt twice	— — — — — 2

B 4

At

At *Ardftra* once ————— 1At *Ahadowy* once ————— 1

In all 9 times.

So that in this whole Diocess it has been Celebrated by you but about 9 times in 7 Years, some of which being times of Affliction, required a more frequent Celebration of this comfortable Sacrament then ordinary.

2. At each of these we will suppose there have Received one with another about 400, tho' my Informations allow not so many, so that in 7 Years there may be computed to have Received 3600 in this Diocess.

3. In the Established Church, since I came to the Diocess, which is about 3 Years and 2 Months, the Lord's-Supper has been Administred

In the Cathedral, about ————— 43 times.

In the Parish-Churches for the ————— } 78
first Year, about ————— }

For the Second Year, about ————— 103

For the Third Year, about ————— 162

In all 386 times.

So in the Established Church the Holy Sacrament has been Administred in this Diocess in 3 Years and 2 Months, about 386 times; that is about 43 times for once you have had it in Your Meetings in near Seven Years.

4. As to the Number of Communicants in the Established Church, I cannot give an Exact Computation; but as to the Cathedral, where I have, for the most part, Officiated my self, I can give this Account.

At 4 *Easter Sacraments*, one with } 800
another, above 200. In all }

At

concerning Mr. Boyse's Remarks, &c. 21

At 3 Christmas Sacraments, and 3 }
Whit-Sundays, one with ano- } 600
ther, above 100 at a time.

At 33 Monthly Sacraments, one }
with another 50 } 1650

In all 3050

From which it is manifest, that near as many have Received in one Parish in this Diocess in about three Years time, as with you in the whole Diocess in twice that time; notwithstanding the numerousness of those that are of your Profession.

5. As to the larger Towns, I can call only 3 such in this part of the Country, that is, *Londonderry* and *Strabane* in this Diocess, and *Colerain* on the Border of it. Now as to *Londonderry* it has had this Sacrament Administred but twice in it in 6 or 7 Years; and *Colerain* but once in that time; and as to *Strabane*, tho it, as well as the other had a settled Minister in it before, and some time since the Troubles, yet I am informed from good hands that in 26 years, last past, the Lord's-Supper has been Administred but twice in it; And I have the more reason to believe this, because your Sacraments are Administred with so great a concourse of Spectators and Hearers, besides those that Receive, that they can hardly escape Observation; which would have been reckoned a Profanation of this Holy Mystery in the Primitive times; and is in earnest an abuse brought in by Popery.

6. If it be true what he affirms with assurance, that the generality of you Communicate 4 or 5 times in a Year, it will clearly follow, That not much above a hundred distinct Persons in all have Communicated in this Diocess these last seven Years. For 4 times 7 make 28; and 3600 (the number of your Communicants in 7 Years) divided by 28, gives about 128; the Number of the distinct Persons that have Communicated amongst you in 7 Years, according to his Compu-

Computation; but this can by no means be true, and therefore he is certainly Misinformed in this particular.

7. We will allow then, that every distinct Person Communicated but 5 times in these 7 Years; and then there Communicated 640 distinct Persons in that time: From which it clearly follows, that not one in twenty of you Communicate at all, there being above 13000 of your Persuasion in the Diocese of competent Age for the Communion.

And this makes his Mistake manifest in his asserting that *Not one in ten, rather in 20 or 30, but Communicate, except such as are with-held for want of competent knowledge, or on account of scandal.* This is a great Reflection on you, and far from the matter of Fact, viz. that 19 in 20 of your Persuasion should be with-held from the Communion on one of these two Accounts. I hope there are not near so many amongst you that are either Scandalous, or grossly ignorant, for tho' I believe one in 500 of you do not retain the Assemblies Catechism, so as either to Repeat or give an Account of it, yet I am far from thinking all such want competent knowledge for the Sacrament; for which a very little knowledge (at least of many things contain'd in your Catechism) I believe is sufficient, with a Holy Heart and inoffensive Conversation: And God forbid all the rest of that great number who do not Receive, should be Scandalous; otherwise then as they are so by not Receiving.

1. As to his Affirming *That all you have the Opportunities of Communicating Ten, Twelve or Fifteen times in the Year, if you will take the Advantage of Receiving it as often as 'tis Administred within a few Miles of your Respective Habitations.* The Mistake of this Evidently appears from the former Computation; and will further appear if you consider that there are but 9 Meetings in this Diocese, which has as great

great a Proportion to the Parish-Churches as any in the North. Now let us suppose the Lords-Supper Celebrated in each of these once in the Year; and suppose likewise each Communicant came to each Communion; Yet even so he could have but 9 times an Opportunity in a Year, and must Travel Forty Miles for a Sacrament: And this whole Diocess may as conveniently Communicate 12 or 14 times in the Year at the Cathedral of Derry, as at any of your Meeting-Houses.

9. As to the Practice of Dissenters else-where, I am not much concerned in it; having Addressed myself only to you of my Diocess, but you may conclude the Probability of what he says concerning them, from the account he gives of your own Practice in this point, if it be true which he Affirms (p. 135.) *That as to the Meetings in England and the South of Ireland, where Pastors are Settled, the most of them constantly Celebrate the Lord's-Supper once a Month, others once in Six Weeks or Two Months, and a few once every Lord's-day.* Their Practice is much altered from what it was formerly; for when the Churches were in their hands, it was quite otherwise; St. Warburgh's was a Considerable Parish in the heart of Dublin, and was supplied by Considerable Men constantly as to Preaching; but from the Year 1650, when Doctor Sibalds their Episcopal Minister Dyed, till the Year 1662, that is for near 12 Years, the Lord's-Supper was not Administred in it at all; as appears, sufficiently from the Vestry-Books, and the Testimony of several Surviving Inhabitants, from whom I had the information, having been Minister there myself Ten Years; and I have heard the like of some other Churches in Dublin at that time. I find the same observed concerning the whole University of Oxford, from the time the Episcopal Ministers were Ejected Aug. 1648, till they were Restor'd again Anno 1660, being 12 Years, *Antiquit. Oxon.* And I have had an Opportu-

Opportunity to enquire concerning the Dissenters Practice in *Waterford* before the Troubles; and am told, that they did not Communicate above once in the Year, if so often: Mr. *Boyse* had need therefore to produce good Vouchers for his Assertion, or we must reckon it in the same Rank with his Account of what is done amongst you.

10. As to his Asserting that many profligate *Sinners and Swine* are admitted in the Parish Churches; and (page 137) that the Parish Ministers take no such pains with the People as yours: I shall only offer these things; First, If one such be admitted, it is too many; but we ought to be very Charitable in that point; and 'tis better to admit Ten who Earnestly desire the Sacrament, and Receive it with Appearing Devotion and Reverence, tho' their Hearts be false, than exclude one that is intitled to it. Secondly, Comparisons are odious, yet I dare Appeal to your selves who differ from us, whether, generally Speaking, the Conformable People who Receive the Sacrament are not as lust, as Charitable, as Sober, as Sensible of their Duty to God and to their Neighbours, as your selves; and whether you dare not Trust them in Matters of Honesty and Truth as far as you dare trust one another: my Office gives me some advantage towards knowing these things, and upon the Strictest Enquiry, I must profess that I neither know nor hear of any such come to the Holy Table: and truly the Devotion with which they generally come is so great, and seems so Unaffected, that I must profess my self greatly Edified by it: And it appears to me that the innocency of their Lives is answerable; and therefore Mr. *Boyse* has in this been very Uncharitable and Unjust to the Conformable persons amongst us, and except he can Instance some of these profligate *Sinners and Swine* admitted to the Sacrament, he can never acquit himself to them; nor to so considerable a Body as our whole

whole Church, on which he has cast a Reflection.

As to the Clergy, if their Pains may be Estimated by the Fruits of Mercy, Justice and Truth amongst their People, and if their People's often Offering themselves to come to the Lord's-Supper be any Test, they surely are not behind your Ministers. Their Publick Labours are as great as any Examples of Scripture or Antiquity recommend to us, and more would only Weary the People; and as to Private Diligence, reckon when you will, and you'll find them as often at Sick-Beds, and in Private Visits to their People, and that they as often Instruct, Reprove, Advise and Admonish, as yours do you. I will not push this any further, or Concur with the Observation of those who pretend to assure us, that Enmity to the Established Religion, and Immoralities, are gotten on one side in too many instances; only of this I wou'd put you in mind, That whoever refuses to Communicate with a Church in Prayers or Sacraments, by reason of the Corruption of its Members or Discipline, ought to be well assured of their own Holiness and Strictness of Walking.

II. Whereas he Alledges (p. 134.) that your Ministers *press the Receiving* the Lord's-Supper *more* than the Conformable Clergy; and reckons my saying, that your Ministers rarely Press the People to Communion, and that you have few Sermons or Discourses to that purpose, *a groundless Accusation*, denying the Truth of it: I doubt not but there are some of your Party have Written on this Subject professedly, but I have seen few of them, neither do I believe them to be in any proportion comparable to the number of ours, of which I have near 80 by me; and as to your Sermons and Discourses, if they press the Receiving of it oftner than it is prest by us, your Ministers are very unsuccessful in their Exhortations, since 'tis manifest by the effects, that so few are prevailed on by them; I am rather apt to believe that
they

they have not yet made it so much their business as they ought ; or at least that they have not taken the right means to persuade their Hearers : By the account I have had of their Sermons, they rather tend to deter poor weak Creatures than encourage them, by Magnifying the difficulty and danger of the Undertaking.

And tho' Mr. *Boyse* Affirms in your Names (p. 137.) that you know not one instance of a Person counted truly Religious amongst you, that lives to *Thirty or Forty Years without Receiving*, yet I cannot believe that you will consent to this ; since there are in truth so many instances of that kind among you, and I could, if I thought fit, name a reputed Professor, and a great Stickler in your Cause, who is of that Age, and not only never Received, but Disputes for it, and blames our Pressing it, as I have met with many who do so too. In short, I know many Professors that neither seem ill Men, as to their Lives, nor grossly ignorant, in the same Circumstances, and their Conversation has infected some of our own.

To conclude, It were as easie to shew that Mr. *Boyse* is as much mistaken in every matter of Fact, wherein he hath charged me with Falshood, as in these ; but the designed shortness of this Admonition, will not give me leave to pursue them : These are certainly sufficient to shew the Credit he deserves in his other Assertions.

Let me further put you in mind that I am your Bishop, and believe my self Obliged to inspect and enquire into your Practices, and reprove you where I perceive or believe you to be Mis-lead : And I verily hope by your having had your Sacraments oftner last Year than formerly, that my publick Discourses in every Parish did contribute to awaken you towards it, of which I am heartily glad ; but Mr. *Boyse* has nothing to do with you or me ; and as he interposes himself without any Call or Reason, so he Writes
either

either without any, or on very partial information.

I knew these things before, but I never design'd to Publish them, as looking on them to be apt to give Offence, but if you will look over Mr. Boyse's Book, you will be convinced that there is now a necessity on me to lay them open in my own Justification, and I hope there may be something of Providence in it, since it may be a means to open your Eyes, and let you see that your Practice in Worshipping God has been such, as your very Advocate dares not undertake to defend it, but denies the most plain Matters of Fact, and that your Ministers have not been so diligent to warn you of these Omissions as might have been expected from them. If they had been as careful to keep you to the Scripture Rules and Christ's Institutions, as they have been studious to gain and keep you from joining with Us, you had not lain under the present Objections, which I fear must prove Scandalous to all that profess Christianity.

I thought here to have Concluded what I intended to say at this time concerning Mr. Boyse's Remarks; but I find it may be convenient further to add some few Observations concerning the Method Mr. Boyse has taken to defeat the design of my Book, and to hinder you from joining with us in our Ordinary Lord's-day Worship, by the new Rules and Exceptions he lays down; and by what he objects, particularly concerning *Our use of the Sign of the Cross in Baptism*; which he would have you believe that I omitted, because I was not able to defend it.

Before I proceed to these, I desire you to consider that it was incumbent on one that would defend your Cause against my Book to have justified your way of Worship, by shewing that your manner of performing the several parts of it, as distinguished from ours, is warranted by Scripture-Precept, or Precedent, or by direct consequence from thence. For there appears

pears no reason for your absenting your selves from our Worship, except your own be more expressly warranted by the Word of God. But instead of undertaking this Task, Mr. Boyse argues against it, and condemns the Rule as common only with *wild Sectaries* (such he calls the *Quakers*, p. 7.) But as strict as the Rule appears, I have justified all the particular ways of Worship to which I invited you, by it. And if Mr. Boyse could have done the same for yours, he needed not have declined the Rule. But he seems conscious that your ways of Worship are not defensible on this principle: And therefore he endeavours to furnish you with other principles for your own defence, and other objections against your joining in our Worship, viz.

I. He gives you another Rule for the ordering of God's Service.

II. He endeavours to perswade you that the greatest Exception you have against joining with us, is not the *matter of Worship*.

III. And Thirdly, He alledges that I have omitted to handle that part of Worship, against which you have greatest Exception, and that because I could not defend it.

I desire you to consider a little with me what he says on each of these Heads:

I. And first, As to his new Rule of Worship, you will find it, p. 7. in these words, *Modes and Circumstances of Divine Worship—tho' necessary in general by divine Precepts, yet are left in particular to be determined by Human Prudence. For tho' God has commanded Publick Prayers, Praises, Hearing, Celebration of the Lord's-Supper, &c. yet what time or place we shall Assemble in, in what order these parts of Worship shall be performed, What particular devout posture we shall use, among several equally expressive of our Religious Reverence: What Translation of the Bible, or Version of the Psalms we shall choose; What portion of Scriptures shall*

shall be read, explained, or applyed; *What Utensils shall be employed in the Celebration of the Sacraments, and a Multitude of such Circumstances, and Modes of that kind are left to Human Determination; only therein the general Rules of Scripture must be regarded.* And of this he gives an Example or two, p. 9. *God has commanded us to pray, but he has no where expressly determined whether we shall pray with or without a Set Form of Words; both ways of Praying therefore may be Lawful.* The consequence from which, is, That *Human Prudence* must determine which way is to be used.

This is Mr. Boyse's great Rule, which he takes for granted; and allows it is only by it that your way of praising God, Praying to him, Reading the Scriptures, Sitting at your Prayers, and omitting the constant ordinary Celebration of the Lord's-Supper, can be justified.

I desire you to observe the Rule well, and to compare it with your former Opinions in this point; and resolve whether you would have easily accepted such a Rule from Me.

I desire you further to observe, That tho' our way of Ordinary Worship needs not this Rule to justify it, as I have shewed in my Book; yet this Rule fully doth it, in all the parts mentioned in my Book: And I do not find Mr. Boyse denies it; or that he condemns any one as absolutely unlawful, in our Ordinary Lords-day Worship. And indeed it justifies not only our Ordinary Worship, but many other things that I did not touch. For,

First, If the determination of Time for Publick Worship be left to *Human Prudence*, you can have no exception against our *Holy Days*, as unlawful; for we have in them, used our *Prudence* to determine that God shall be in a particular manner thanked and praised on certain Set times, for the Birth, Conception, Passion, Resurrection of our Saviour, &c.

C

adly, If

2dly, If the determination of *Utenfils* for the Sacraments be left to *Human Prudence*, our Fonts, Communion-Table, Rails, &c. are fully warranted.

3dly, If we may by our own *Prudence* determine all circumstances of Worship, our Habits are a circumstance, and therefore capable of being lawfully determined.

4thly, If the determination of *Place* where we will perform Divine Worship, be left to our own *Prudence*, I do not see how you can blame us for determining that the Ordinary Prayers shall be offered in the Desk, the Sermon made in the Pulpit, and the Communion-Service performed at the Lord's-Table; Especially since we have declared that there is no peculiar Holiness, or efficacy in any of these, and that they are appointed meerly for Order, Decency, and Edification.

Now tho' I had reason to suspect that you would never have Received such a Principle from me, yet since your Advocate has laid it down, and your Worship is confessedly indefensible without it, I may expect that you will think your selves obliged to stand by it; and that you will not judge of your own Worship by one Rule, and of ours by another.

But further, since the determination of these things according to Mr. *Bryse*, is left to *Human Prudence*, it is most reasonable that great caution and care should be used in determining these Modes, lest undetermined by the Scripture; and that it should not be trusted with every private Man; but be referred to the wisdom of the Church and Kingdom; and therefore what the Clergy by their Representatives in Convocation, and the Laity by their Representatives in Parliament, have determined as *prudent* concerning these Modes, methinks should stand against all private Judgments; which in matters of meer *Prudence* ought to submit to the general Wisdom. Especially when what has been so determined, has been confirm-

ed by long Custom, and the universal Consent of the Churches of God for many Ages. Therefore you must not hereafter on this principle ask any proof from Scripture for any thing in our Worship, but you must prove it expressly forbidden there, or else you must conform to it, as being determined by *Human Prudence*: Which in this case, by Mr. Boyse's Rule is sufficient.

I hope by this time you see that it was not interest or design to serve a Party that made me omit this Rule, since I might have made so much use of it. But to deal ingeniously with you, I could not approve of it in the Latitude Mr. Boyse proposes it; and I thought my self obliged not to propose any thing to you that I did not approve my self. For I can by no means allow that God has left the determination of *Time, Place, Order, Circumstances, Postures, and Utensils*, in all Cases, to *Human Prudence*. He has not only given us general Rules to praise him, pray to him, hear his Word, to Worship him with our Bodies, and to receive his Supper, but he has likewise given us many particular Rules and Examples concerning each of these, to which, if we diligently attend and mind the consequences of them, and apply them to like Cases, we may have sufficient Directions from Scripture to order our Worship, without having recourse to *Human Prudence*, which is a very uncertain and infallible Rule in the Worship of God.

I have collected many of these particular directions and examples in my Book, and shewed our Worship to be Justifiable by the strict letter of them; and sure 'tis a great presumption to lay aside these particular directions and examples, and to substitute others in their stead, because our own *Prudence* judges them more for Edification. It is not easie for us to agree in the determinations of *Human Prudence*; but we may easily agree in a plain particular direction

2dly, If the determination of *Utenfils* for the Sacraments be left to *Human Prudence*, our Fonts, Communion-Table, Rails, &c. are fully warranted.

3dly, If we may by our own *Prudence* determine all circumstances of Worship, our Habits are a circumstance, and therefore capable of being lawfully determined.

4thly, If the determination of *Place* where we will perform Divine Worship, be left to our own *Prudence*, I do not see how you can blame us for determining that the Ordinary Prayers shall be offered in the Desk, the Sermon made in the Pulpit, and the Communion-Service performed at the Lord's-Table; Especially since we have declared that there is no peculiar Holiness, or efficacy in any of these, and that they are appointed merely for Order, Decency, and Edification.

Now tho' I had reason to suspect that you would never have Received such a Principle from me, yet since your Advocate has laid it down, and your Worship is confessedly indefensible without it, I may expect that you will think your selves obliged to stand by it; and that you will not judge of your own Worship by one Rule, and of ours by another.

But further, since the determination of these things according to Mr. *Boyse*, is left to *Human Prudence*, it is most reasonable that great caution and care should be used in determining these Modes, lest undetermined by the Scripture; and that it should not be trusted with every private Man; but be referred to the wisdom of the Church and Kingdom; and therefore what the Clergy by their Representatives in Convocation, and the Laity by their Representatives in Parliament, have determined as *prudent* concerning these Modes, methinks should stand against all private Judgments; which in matters of meer *Prudence* ought to submit to the general Wisdom. Especially when what has been so determined, has been confirmed

ed by long Custom, and the universal Consent of the Churches of God for many Ages. Therefore you must not hereafter on this principle ask any proof from Scripture for any thing in our Worship, but you must prove it expressly forbidden there, or else you must conform to it, as being determined by *Human Prudence*: Which in this case, by *Mr. Boyse's Rule* is sufficient.

I hope by this time you see that it was not interest or design to serve a Party that made me omit this *Rule*, since I might have made so much use of it. But to deal ingeniously with you, I could not approve of it in the Latitude *Mr. Boyse* proposes it; and I thought my self obliged not to propose any thing to you that I did not approve my self. For I can by no means allow that God has left the determination of *Time, Place, Order, Circumstances, Postures, and Utensils*, in all Cases, to *Human Prudence*. He has not only given us general Rules to praise him, pray to him, hear his Word, to Worship him with our Bodies, and to receive his Supper, but he has likewise given us many particular Rules and Examples concerning each of these, to which, if we diligently attend and mind the consequences of them, and apply them to like Cases, we may have sufficient Directions from Scripture to order our Worship, without having recourse to *Human Prudence*, which is a very uncertain and infallible Rule in the Worship of God.

I have collected many of these particular directions and examples in my Book, and shewed our Worship to be Justifiable by the strict letter of them; and sure 'tis a great presumption to lay aside these particular directions and examples, and to substitute others in their stead, because our own *Prudence* judges them more for Edification. It is not easie for us to agree in the determinations of *Human Prudence*; but we may easily agree in a plain particular directi-

on of Scripture. Thus God has determined a 7th. Day for our *Ordinary Worship*; and you see we have no dispute about it. He has likewise given us *Precedents* in Scripture to perpetuate the memory of signal Mercies, by yearly Solemnities or Festivals; but because these are not so particularly determined by Scripture as the other, you may observe how difficult 'tis for us, by *Human Prudence*, to agree in them: We ought therefore to be very Thankful to God for his particular directions afforded us in Scripture, and to stick to them as close as we can. As for Example: God has not given us any Precedent of Verse Psalm or Hymn, in the New Testament, either Originally there, or by Translation out of the Old Testament, in those portions of the Old Testament Psalms that are Quoted therein; but he has given us in the New Testament, positive Precedents of Prose Psalms and Hymns, both Original and Translated; and this ought to teach us what sort of Translation is most proper to be offer'd to God in his Praises. God has given us examples of solemn Adorations in his Worship, of Kneeling, Bowing, and Standing before him; and this alone is sufficient to bring you and us to uniformity in this point.

And the like may be said of all those Instances I have given you in my Book; where I have laid down the particular Rules and Directions God has given us for performing the several parts of his Worship: In all which the letter of the Scripture is clearly on our side, and Mr. Boyse has not opposed Scripture to Scripture; but has declined the literal sense in many Cases without reason, and has preferred the determinations of *Human Prudence* in others, as being more for *Edification* than the Scripture Examples; as is manifest in your manner of Singing Psalms, and many other particulars. But I remember the Apostles Rule, 1 Cor. 1. 25. *The foolishness of God is wiser than Men*; the meanest example or precedent in

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Scripture, is to me more conclusive in the Worship of God, than the most wise Determination of *Human Prudence*.

And therefore I conclude that we cannot have a more clear or certain *Rule*, or more likely to unite us in God's Service, than what I have laid down in my Book; and I intreat you again to compare your Worship with it; and to reform those things that are not contained in Scripture or warranted by Example of Holy Men in it, or may not be deduced by clear consequence or parity of reason from them. This Rule is plain enough to any capacity; and to go about to explain it, will only, as Mr. Boyse has done, make it obscure and uncertain.

II But 2dly, Mr. Boyse endeavours to perswade you, That the greatest exception you have against joyning with us, is not the matter of our publick Ordinary Worship.

Hence in his Preface, he tells you, that I have taken the greatest pains to maintain the best Fortified parts of our Churches constitution, and left the Feeble unguarded, and p. 169. he says, That I take no notice of *Human Inventions in the Discipline of the Church*, about which, he alledges, That I know the Contest between the established Church and Dissenters chiefly lyes; and upon this he proceeds, and makes many proposals or demands.

But I desire you to observe, First, That my Discourse was concerning the *Inventions of Men in the Worship of God*; and it is a Subject large enough, and to handle it well, and in such a Method as may help the Reader to have a clear understanding of it, is an useful work, and sufficient for one Discourse: and for Mr. Boyse to tax me for not writing another on the *Inventions of Men in the Discipline of the Church*, is very unreasonable. He is not pleased that I wrote this, and yet he would have had me write another on a Subject more apt to give offence; for I assure my

self if ever I should write on that Subject, you would be less pleased with my performance than in this; since I must look on the general frame of your whole Constitution (at least so far as its conformable to those *Heads of Agreement* that Mr *Boyse* owns) to be a meer *Human Creature*, without Warrant from Scripture, or any sufficient Foundation to oblige Men to submit to discipline.

2. But Secondly, when a Man desires to shift his ground, 'tis a presumption that he apprehends himself under some disadvantage in it. And if there were not something of this nature, Mr. *Boyse* had not needed to propose enlarging or multiplying the matters in Controversie. 'Tis reckoned a wise contrivance in our Common Law, that it allows not of a *double Plea*, but obliges the Defendant to stick to one thing only. as the most effectual means to bring the difference between the Parties to a Conclusion; I have reason therefore to do the same, and to decline any further entring into Controversie, till this of Worship be driven as far as it can; As I think it is in several Points, by Mr. *Boyse's* own Confession, who doth not so much as attempt to justify your sitting at your Prayers and Thanksgivings, or your not signifying your Publick Consent to them by your *Amen*. It is much the same as to your manner and frequency of *Communion*; and your not using the *Lord's-Prayer*, and your way of *singing Psalms*, which is acknowledged to be Un-Scriptural, and in several other Instances: Therefore let these be Reformed first, and then it will be proper to consider the Rest.

3dly, Our Constitution and Discipline are certain and determin'd, being laid down in our publick Authentick Records, by which we are obliged to be judged. But there is no such Settlement of your Constitution or Rules of Discipline; you have a Confession for your Faith, and a Directory for your Worship:

ship: and we can compare them with ours, and judge which are most agreeable to the Scripture, and therefore it is a proper Work for a Bishop of the Church to examine them by that Rule. But I know of no Authentick Declaration concerning your constitution of Government or Discipline. Proposals were indeed made by the *Assembly of Divines* to that purpose; but rejected by the Parliament, and many of your Party, and looked on as inconsistent with the Laws of the Kingdom, and Liberty of the Subject; and therefore till it be agreed among you, and declared in some Authentick way, what your Discipline and Constitution is, and by what Rules you proceed in your Judicatories, I think it very unnecessary to dispute with any Person in his private Capacity, what his Sentiments are as to these Points, and especially since I believe Mr. Boyse's Sense of these things is much different from yours, both as to the Officers, Rules, and Manner of proceeding in your Judicatories; inasmuch as you are not yet agreed who shall have the full Power of the Keys, whether a single Congregation or a Presbytery.

4thly, The *Worship of God*, is the great and immediate Business of the Church, and for the due performance thereof, Officers are appointed chiefly, and Assemblies held; whereas *Discipline* is but a handmaid to it, and designed to keep it pure. And therefore the difference in *Discipline* ought to make no separation from our Assemblies, as long as that *Worship* is performed according to the appointment of God, as to the Matter and Manner of it.

There were great Defects and Disorders in the Discipline of the Church of *Corinth*; yet the Apostle doth not advise the Sound Part to hold Meetings separate from the other: And therefore, before any defects in *Discipline* be objected to us, some Precedent or Command in Scripture ought to have been produced, Warranting on the account of *Discipline*,

the gathering a Congregation of one Party of Christians in the same place, distinct and separate from others, who worship God in true Faith and Holiness, and in a way Warranted by the Holy Scriptures; and if there be no Command or Precedent in Scripture for any such Practice as this, I think it is evident that you ought not, on the account of the defects of *Discipline* (which when all is done are for the greatest part pretended, not real) absent your selves from our Assemblies for *Worship*, especially when you have none else to go to on the Lord's-day.

And this will appear yet more reasonable, when you consider those Demands in particular, which Mr. *Boyse* has made to us concerning *Discipline* in his Appendix; none of which, if they were as he represents them (as they are really far otherwise) ought to hinder your joining in our *Worship*, which they do not concern or effect. I will only give you two or three Examples in the most material of them. The first concerns the difference of *Bishops* and *Priests*; whether they differ in *Degree* or *Order*. May not we Receive the Lord's-Supper together, tho' the Popish Schoolmen, to advance the Pope's Power and depress *Bishops*, held that a *Bishop* and *Priest* differed only in *Degree*, not in *Order*: A Question I persuade my self, few of you will understand, and has no relation to that Sacrament; since (however it be) both *Bishops* and *Priests* have Power given them to Administer it.

The like may be observed of the 5th. Demand; Judge your selves whether it any ways interferes with our going into the House of God as *Friends*, that our Church allows a more positive Absolution to a sick Man on his submitting himself to the Censure and Judgment of a Minister, by an humble Confession of some secret Sins that torment his Conscience, than in other cases; and yet this is one thing Mr. *Boyse* offers as a Bar to your Union with us in his 5th. Demand.

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The same may be said of the 7th. that concerns the Examination of Ministers to be Ordained ; since it no ways hinders a Man's comfortable living under the Ministry of his Spiritual Guide, if he be really blameless (as I hope those in this Diocese are) that our Canons are not very strict in the point of Ordination, as long as they are as strict as the Apostles, 1 Tim. 3. And indeed to such a degree, that some who have been found unqualified and insufficient for Learning by them, are received as Preachers amongst you, after being rejected by us. Of which I have one Notorious Example since I came to this Diocese.

The like may be observed in the 11th. Demand, that concerneth the peoples interest in choosing their Minister ; which can no ways excuse your absenting your selves from our Worship, or refusing our Ministry, as long as our Ministers are good Men and fit for their Office : nay, much better and fitter, by the confession of some of your selves, than those for whom some Parishes in this Diocese have Petitioned, when Vacancies happened. As appears in three or four Instances since I came to it.

I cannot see to what good purpose the proposing these can serve, or why they should be debated on this occasion. Government and Discipline are very intricate things in themselves, and few of you are capable of determining the Questions relating to them ; but the Rules relating to Worship are plain, and you are indispensibly required to Worship God, tho' many things in the Government of the Church should be amiss, and it should be beyond your power to help them.

5. Lastly, I can by no means allow that Mr. Boyse had any reason to make such Demands as these, or to expect any answer to them. All the occasion he pretends for them, is, because I made some requests to your Ministers in the Conclusion of my discourse ; one of which concerned the Exercise of your Discipline

pline, that it might be with less offence to us, and advantage to our common Christianity; and from thence he concludes that *I cannot take it ill if we* (saith he, p. 170.) *use the like freedom, in offering with all Humility the following requests.* But that the Case is no ways the same, nor the requests equal, will appear if you consider, First, The Persons concerned in them; Secondly, The Things demanded; And Thirdly, The manner of proposing them.

I. As to the Persons concerned, I may put you in mind, that the Laws of the Kingdom, and of the Established Church, have Constituted me Bishop of this Diocese; And tho' you do not own my Authority, as duly received from Christ, yet I my self am persuaded it is so; and that the duty I lye under from my *Consecration Vow*, obliges me to watch over, and to endeavour to instruct and advise you out of the Holy Scriptures. But Mr. *Boyse* has no such relation to those he takes on him to advise. He has yet owned no proper Church beyond his single Congregation: He has owned no Ecclesiastical Judicature on Earth, to whom he and his Congregation are accountable by the Laws of Christ. He can claim no Authority over any other Congregation then his own; or challenge so much as to be a Minister of Christ to any other, if they please to question it, without a new Ordination, as appears from those *Heads of Agreement*, (Ch. II. Sect. 6.) produced by himself. Now if there were no more, this makes a very manifest difference in our Cases. But if you further consider to whom his demands are made, it will appear yet greater. I only addressed my self to those of your Ministers that are in this Diocese, and designed my Book shou'd go no farther. But Mr. *Boyse* proposes his to the whole conformable Clergy; Nay, to the King and Parliament, and to the whole Laity of *England* and *Ireland*, and this he doth in the name of your whole Party,

Party. as if he were your Representative: From which you may see what a Figure he takes to himself.

2. But Secondly, There is as great a difference in the *things demanded*, as in the *Persons concerned*. My requests were only in such things as I supposed inoffensive; in which we really agreed, and were in your own Power to grant me, without altering any thing either in your Constitution or Principles. And in these I had reason to hope for your Compliance: And do yet more then hope for it. But several of the things which Mr. Boyse requests, concern Temporal Matters, such as were in the Power only of King and Parliament; Others are such as we think very unreasonable to be asked; And others are founded on most unjust Representations of our Practices and Principles; which if truly Represented need no Reformation; as may appear from his adding to, and taking from our 3 and 4 Canons, p. 179. And may farther appear in the 2, 3, 4, 6, 7, 8, 11, 12, 13 Requests. From all which it would seem that these Requests were rather made to amuse you, then that he cou'd seriously expect we shou'd regard them.

3. And indeed as the Persons and Matters are very different, so the way of proposing them is no less contrary to that used by me. By his own Confession I gave no ill Language, I charged you with nothing that was so much as doubtful; but if you please to read over his *Requests*, I dare leave it to your own judgment whether he has observed the same temper. He is not content to load our Church with many groundless Imputations, but he exposes the Kingdom and Protestant Inhabitants of it, as again overspread with Swearing, Profanation of the Lord's-Day; Uncleaness, Pride, Luxury, &c. (p. 182) an Imputation that I can by no means allow to be general; There being I am perswaded, by the goodness of
God,

God, a manifest abatement of these in this Diocess. But however the Matter be, to make such *Demands* as these in Print, which perhaps one in a thousand of those that are concerned in them shall never see, may serve to furnish our common Adversaries with Arguments against You and Us; and may exasperate and furnish you with Objections against uniting with us; but can never serve to amend what might be really amiss in your practice; which I am sure was the design of what I wrote: And I hope 'twill appear that it was so, to every one that will seriously review my Address to your Ministers.

III. The Third Allegation used by Mr. *Boyse* to take off the force of my Book, is, That I have omitted to handle that part of our Worship against which you have greatest Exception. Thus p. 163. he taxes me, *That I have omitted one material part of Divine Worship about the manner of performing which, the contest between the Established Church and Dissenters does most directly concern, this charge of Human Inventions — viz. Baptism.* This he imputes to want of Candour and Ingenuity: And gives me many hard words about it; and more particularly insists on the *Sign of the Cross*, which he intimates that I did not mention because I could not defend it.

This then I suppose is one of the most feeble Places of our Church-Service that I have left unguarded. I most heartily wish that all our differences were reduced to this one; and that you cou'd as easily clear yourselves from introducing the *Inventions of Men* into the Service of God, as we can clear our selves in this particular. And to convince you that I am in earnest I will give you a short Account of my thoughts of it; by which you may know what credit Mr. *Boyse's* Conjectures concerning me, ought to have with you.

First therefore I will shew you why I omitted this part of God's Service in my Book. Secondly, That Mr. *Boyse's* Arguments against the Cross in Baptism are

are of no force. Thirdly, That the *use of the Cross in Baptism* is Warranted by the Holy Scriptures.

1. First then I omitted this *part of Worship*, because it was *Occasional* not *Ordinary*. In my *Introduction*, N. 5. I engaged only to consider the *Ordinary Service of God*, and the *main substantial Parts* thereof. I was sensible that you were obliged to Worship God Publickly every Lord's-day, and are answerable for your neglect if you do not when you may; and therefore judged it of great moment to clear from Exceptions those parts of our Worship in which you are obliged to join with us on those Days. But you have not that same constant necessity to join in *Baptism*; and your Exceptions against it cou'd be no just Reason to hinder your Attendance in other Ordinary Parts of Worship which you might very well do, tho' you scrupled Baptising your Children with the Sign of the Cross: Especially since in case of necessity our Church had allowed you Baptism for them without it, or Godfathers, as appears in our Office for private Baptism.

2. I found the defects and additions of your Directory so very great in this Office of *Baptism*, that I thought they deserved a Discourse by themselves, and am still of the same Opinion.

First, There is no express Covenant ordered in your Directory, to be made in the Name of the Child Baptised, either by the Parent or any else, tho' there be no other known way of engaging a Child, that cannot Covenant for it self. Secondly, There is no profession of the Christian Faith required in the Directory from the Parent or Offerer of any Child. Thirdly, There is no solemn Recognition of the Vow of *Baptism* required from Persons Baptised in their Infancy, when they come to understand their Duty, as it is in *Confirmation* with us. Fourthly, The express words of the Covenant are not prescribed out of the Word of God, but it is left to the discretion
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of every Minister to impose what he will on the Baptised ; and some have been very indiscreet in this point, imposing the solemn League and Covenant on persons that brought Children to be Baptised, or else refusing them Baptism : all which are observed by Mr. Baxter, an eminent Man of your Party, many years ago in his *Infant Baptism, Chap. 6. Object. 1.* where he complains that they were taken away from you when you were in *actual Possession of them* ; for the *Substance of these* (saith he) *was in the Common Prayer* : and he gives us to understand with regret that *these plain Duties were wiped out, and the Directory made more defective than the Common-Prayer in this point.*

And besides these defects in matters of *so high moment as the Covenant of God*, there are several Additional Conditions required by your Directory, contrary to Scripture Precedents ; such as (in Mr. Boyse's Phrase may be reckoned) *Stated Appendages* of this Sacrament ; for it is ordered, that Baptism is not to be Administred in private places, but in the place of publick Worship, and in the face of the Congregation. A Rule directly contrary to Scripture Precedents ; and by which many that have had a just Title to Baptism, and some that have been very desirous of it, without any fault of their own, have been denied the benefit of it. Christ Commands us to *Teach all Nations, Baptising them, &c.* and *He that repents and believes is Entituled to Baptism*, whatever his circumstances are ; but tho' a Man do both these, and profess them in the most hearty manner, yet if he be not able to go to a Publick Place of Worship, or cannot procure a Congregation to be present, he shall die without this Sacrament, meerly on the account of this rigid ceremoniousness of the Directory ; and many Children have thus died ; which in this point is literally that Sin our Saviour taxeth, *Mark 7. 13. Making the Word of God of none effect through your traditions.*

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I might instance in some other things as material as these, but I hope this may be sufficient to convince you that it was not for want of matter of exception, that I deferred imparting my thoughts to you on this part of Gods Worship, and indeed I am afraid that now they may not relish well with you; but I desire you to consider that I have been forced to do it in my own Justification.

II. I am now in the Second place to shew you that Mr. Boyse's Arguments against the Cross in Baptism are of no force. His great Objection against it, is, That we make it *a new Humane Sacrament*, and then it must be a *Human Invention*; and he owns that generally all Dissenters have agreed to condemn it on this account as unlawful, but I doubt not to make it appear that we ascribe nothing of a Sacramental nature to it; and that it is a great Injustice to alledge (as he doth) that we Teach otherwise. I am the more willing to handle this Subject, because I find many of you ill Instructed in the nature of Sacraments, and hope what I say may be useful to you.

I desire you therefore to consider that there are Three things necessary to make up a Sacrament. First, *an Outward Visible Sign instituted by God, signifying some Spiritual Grace or Benefit which we expect from him.* 2dly, *An Obligation on God by some promise of his, to grant us that Spiritual grace or benefit when we duly use the visible Sign.* 3dly. Our use of this outward sign: For from the other two it follows as a Consequence, that if we wilfully omit or neglect the use of that outward or visible Sign appointed by God, we must not expect the Spiritual Grace or Benefit Signified by it.

I think it necessary to prove by Scripture, first, that each of these belong to a Sacrament. And, 2dly To shew that we ascribe none of them to the Cross in Baptism, and consequently that it hath nothing of a Sacrament in it.

The first Sacrament we find in Scripture is Circumcision,

tion, instituted by God, Gen. xvii. 11. *Ye shall circumcise the flesh of your foreskin, and it shall be a token of the Covenant between me and you.* Here Circumcising the flesh of the forekin is the outward and visible Sign instituted by God; and the spiritual grace or benefit is the Covenant, whereof it is called a Token, and when it was duly observed, it laid an obligation on God to be a God to the person so circumcised, according to God's promise v. 7. *I will establish my Covenant between me and thee and thy seed after thee — to be a God unto thee and thy seed after thee.* And lastly whoever wilfully refused or neglected this Sign, lost the spiritual grace or benefit signified by it. According to which we find in the 14 v. and *The uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my Covenant.* The like is observable in the institution of the Passover, another Sacrament of the old Testament.

But we are more especially concerned in the Sacraments of the New. And therefore I will shew that these three things are to be found in each of them. First in the Sacrament of the Lord's-Supper; the Bread and Wine are appointed by Christ to signify his Body and Blood: Here is the first thing; *An outward and visible Sign appointed by God to signify some Spiritual grace or benefit.* 2dly. The Bread and Wine are declared to be the Communion of the Body and Blood of Christ, 1. Cor. x 16. *The Cup of Blessing which we bless, Is it not the Communion of the Blood of Christ? The bread that we break, Is it not the Communion of the Body of Christ? For we being many are one Bread and one Body, for we are all partakers of that One bread.* Here is the 2d. thing required in a Sacrament, even an obligation on God when we duly use these outward Signs to communicate to us the Body and Blood of Christ, and make us one Body amongst our selves. 3dly, *Whoever negligently or wilfully omits the use*

use of these Signs must expect to lose the Spiritual Grace or Benefit signified by them ; that it is the Communion of Christ's Body and Blood : for he who wilfully or negligently omits Communicating in the Lord's-Supper when he may have it, plainly betrays a defect in his Faith ; since nothing can hinder us from feeding on the Body and Blood of our Saviour in his Supper but want of Faith to feed on him in our Hearts, and therefore when we wilfully neglect the use of these Signs, we must not expect the Spiritual Grace or Benefit from God, that is, the Communion of the Body and Blood of Christ, which is the third thing required in a Sacrament.

I am afraid few are truly convinced of this Truth, and yet till the generality be convinced of it, we can never expect a constant Celebration of this Sacrament from Ministers, or a constant Receiving of it from the People ; nor will it be possible to restore the Discipline of the Church to its vigour, till People apprehend the Danger of not Communicating ; for the Force of Discipline depends chiefly on keeping refractory Sinners from the Lord's-Supper : The want of which, by this Doctrine, is so penal, that whoever in earnest believes it, will readily submit to any terms that are not directly sinful, rather than be debarred from it.

Baptism is the other Sacrament of the New Testament, which Christ Instituted, Matthew 28. 19. Go ye therefore and teach all Nations, Baptising them in the Name of the Father, Son, and Holy Ghost. The Spiritual Grace or Benefit of which is declared to us, Rom. 6. 4. We are buried with him by Baptism into Death ; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of Life. A Death therefore unto Sin, and a new Birth unto Righteousness is the Spiritual Grace or Benefit signified by the Outward Sign of Water, appointed by Christ in Baptism

tism : which is the first thing necessary to a Sacrament.

2. Christ has promised, *Mark 16. 16. That he that believeth and is baptised shall be saved* : Which is an Obligation on God by his promise, to give to those who rightly use this *Sign* the *Spiritual Grace* or *Benefit* signified by it ; which is the second thing requisite in a *Sacrament*.

3. The wilful neglect or refusal of this Sacrament is damnable, and depriverth the obstinate refuser of the *Spiritual Benefit* signified in it ; according to *John 3. 5. Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God.* Which is the third thing we find requisite in a *Sacrament*.

Let us now in the Second Place see whether our Church ascribes any of these to the *Cross in Baptism* ; for if we do not, it is a great misrepresentation to say as Mr. Boyse doth, p. 164. *That there wants nothing but Divine Institution to make it as much a Sacrament as Baptism it self.*

First then, we do not Teach that the *Sign of the Cross* was Instituted by God to signifie any *Spiritual Grace* or *Benefit* we expect from him. On the contrary it signifies only the Duty we owe to God. It is not used to signifie any *Grace* or *Benefit* communicated from God to us, as *Signs* do in *Sacraments* ; but only to signifie the return we ought to make to God for the Benefits he has vouchsafed us in *Baptism* : That is, *Not to be ashamed of Christ Crucified, but manfully to Fight under his Banner, and continue his Soldiers and Servants.*

The first Thing therefore necessary to the nature of a *Sacrament* is altogether wanting to the *Sign of the Cross*. And it was incumbent on Mr. Boyse to shew us what *Spiritual Grace* or *Benefit* from God this *Sign* signified with us, before he affirmed it to want nothing to make it a *Sacrament*, as much as *Baptism* :
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For since *Baptism* signifies *A death unto Sin, and a new birth unto Righteousness*, which are *Spiritual Graces* we expect immediately from God, he ought to have shew'd some such *Spiritual Graces* or *Benefits* which we imploy the *Cross* to signify, or else it plainly wants this part of the *Nature* of a *Sacrament*.

But Secondly, The second part is as much wanting. Our Church never Taught that God was obliged by any promise, or that we ought to expect on our due use of the *Sign of the Cross*, that God would grant us any greater *Benefit* by it. On the contrary, we unanimously Teach that the *Cross* is not used to signify any *Spiritual Grace* or *Benefit* expected from God, but to profess and declare a duty of ours to him, even that we ought not to be ashamed of his *Sufferings*: Our Church Teacheth us to expect, that whereas by *Nature* we are *Children of Wrath*, we shall in *Baptism* be made *Children of God*. And in the *Sacrament* of the *Lord's-Supper*, we are Taught to expect *The strengthening and refreshing of our Souls by the Body and Blood of Christ*, as our Bodies are by *Bread and Wine*: But we are not Taught to expect any such thing in the use of the *Sign of the Cross*, or that God has annexed any such promise to it: And therefore to alledge that according to our Church there is nothing wanting but *Divine Institution* to make the *Sign of the Cross*, as much a *Sacrament* as *Baptism* it self, is a misrepresentation, without ground or colour. Let me add that this *Obligation* on God by promise, to grant us the *Spiritual Grace* or *Benefit* signified by it, on our due use of the *Sign*, is the very thing that Constitutes a *Sacrament*, and distinguishes it from all other *Signes*; and this being wanting, tho' a *Sign*, had all other things like a *Sacrament*, yet it would be no more a *Sacrament*, then an *Image*, that in every thing else (except a *Soul*) were like a *Man* would be a *Man*.

But Thirdly, As the two First things necessary to a *Sacrament* are wanting to it, according to our Doctrine, so is the Third; since we do not Teach that the neglecting or omitting this Sign deprives us of any *Spiritual Grace*. If we wilfully neglect or refuse *Baptism* 'tis a damnable Sin, and deprives us of our Title to the Kingdom of Heaven: And the like we Teach concerning wilful neglect of the *Lord's-Supper*. That it deprives us of the Nourishment which we should derive from the participation of the Body and Blood of Christ. But we never Taught any such thing concerning the *Sign of the Cross*. Neither can any such thing be shewed in our *Articles*, *Canons*, or *Offices*: On the contrary, the 30th. Canon expressly Teaches. That the *Sign of the Cross*, used after Baptism, addeth nothing to the Vertue or Perfection thereof: Nor if it be omitted, doth it take any thing from the substance or efficacy thereof. And accordingly when omitted in *private Baptism* by Order of the Church, 'tis declared that *in that case all is well done, and according to due Order concerning Baptising the Child*. I conclude therefore, directly contrary to what Mr. Boyse alledges, *That besides Divine Institution, every thing is wanting to make the Sign of the Cross a Sacrament, that is proper to Baptism or any other Sacrament*: And I must profess that I find as little strength in this Argument again the *Cross* as in any that Mr. Boyse has produced on the other Heads; and the whole force of it seems to me to proceed from two Mistakes concerning the Nature of *Sacraments*. First, As if they were Signs from us to God, and not wholly from God to us. And Secondly, As if we were to learn the Nature of *Sacraments* from the Schools, and the partial Definitions of interested Disputants, and not from the Holy Scriptures only. Hence he has not given us one place of Scripture to prove his imperfect Account of a *Sacrament*, p. 464. But instead thereof tells us of the *Cross*

Cross being set up to represent Christ Crucified. Our being brought under solemn Obligations to confess the Faith of Christ, and of Moral Casuality ascribed to this Ceremony. All which have little to do with the Nature of a Sacrament. I would have you better consider for what a Sacrament is intended, then that you should be led to use these as the only Design of it: If we keep to the Holy Scriptures, and to the Words thereof, as I have laid them down, we shall have a much better understanding of its Nature.

III. But to proceed in the Third place, I say that the use of the Cross in Baptism is Warranted by Scripture. And here I must desire leave to be something large and particular, that I may explain this Point to ordinary Capacities: And in order to enable you to judge of it, I desire you to consider,

1. That we are obliged to express the inward Reverence and Sense of our Minds concerning God, by some outward means; whereby we may preserve and increase that Sense in our selves, and may make appear to others what we think of God and Holy Things. Thus we are obliged to express our Sense of God's Excellencies, by Praises; our Sense of our Dependance on him, by Confession of his Power and Prayers; our Sense of having Offended him, by Confession of our Sins, and our Resolution of Amendment by Promises and Vows.

2. The Scriptures command us to express these inward Thoughts and Sense of our Minds, by Actions, as well as by Words. Thus we express the Submission of our Minds, by Adoration; our Humility before God, by Kneeling or Prostration, &c. Which Actions, the Scriptures have as much Warranted, in our Addresses to God, as they have Words, and generally speaking, they are rather more Effectual and Sincere Expressions of the Sense of our Minds, than Words.

3. The Scriptures teach us to Express our Thoughts and Sense of our Minds, in *such* Words and Actions as on other serious Occasions serve to express the like Sense and Dispositions of Mind : So that we are not to invent new Words or Actions to signifie our Submission or Thankfulness, &c. to God ; but we are to use *such* as the general Custom of our Country have made significant in the like Cases ; for by using them, our Neighbours will best understand us, and we our selves will be most likely to be stirred up by them.

That it is our Duty to use these *Actions* in the Worship of God, will appear from the whole Tenour of the Scriptures : Thus, because *bowing the Body* in all places of the World argues *Respect*, therefore the Scriptures warrant our *bowing* when we come into God's Presence : Thus, because by the general Custom of the World, *Kneeling* is a token of humbly Supplicating those to whom we Kneel ; therefore in our Confessions and humblest Addresses to God the Scriptures prescribe to us to Kneel ; Thus, because Servants *stand* when they attend their Masters, therefore in our *Praises* and in some other Services we pay to God, the Scriptures Warrant us to *stand*. Thus, because in the Eastern Countries those that came into the Courts of Princes put off their Shoes out of neatness or respect, therefore God sometime required his Worshippers to approach his presence in the like manner. Thus, because it was the Custom for Masters to give their Servants a *new Name*, at their admission into their Families, therefore God gave *Abraham* a *new Name*, at his admitting him to his peculiar Service ; and hence came the Custom of giving a *Name* at Circumcision. Thus, it was the Custom of the World to express a Sense of deep Sorrow by *Fasting*, lying on the Ground, covering themselves with Sackcloth, Renting their Garments, and Beating their Bodies ; and hence we find Holy Men

Men using all these, to express their Sorrow for their Sins. Thus, they expressed their Religious as well as Civil Joy, by Singing, Feasting, Dancing, sending Portions to their Friends, by White Garments, and more then Ordinary Neatness in their Dress And of this Nature there are many other Instances, which fully shew us, That, the Scriptures warrant us to make use of such fit Actions to express our Thoughts and Sense of Religious Things, as the Custom of each Country has made proper and significant to express the Passions of our Minds on other Occasions; and do no more bind us to the particular *Actions* of Holy Men mentioned therein, if they have lost their Significancy, then they bind us to their Words, which we do not understand. This appears from many Instances of Scripture-*Actions* now disus'd by us, and of others brought into use, Particularly, that of *Uncovering the Head*; an Action never used in Scripture as a Sign of Reverence, yet lawfully used by us (from the forementioned implied Rule of Scripture) because Custom has given it a general Signification of Respect.

4. *Glorying in the Sufferings of Christ*, and professing our selves ready to follow him, even to the most ignominious Death on the Cross, is a Duty incumbent on us by the Scripture, Gal. 6. 14. *God forbid I should Glory save in the Cross of our Lord Jesus Christ*, therefore we ought to express this Duty, and Glory in it, by such outward Means as are most proper, and do most effectually and generally Signifie it. And since by universal Custom there are Actions as well as Words that signifie this our *Glorying in the Cross of Christ*, Scripture-Precedents warrant and oblige us to use both.

5. Making the *Sign of the Cross*, is an Action which Universal Custom in all Ages and Churches since the Apostles Time till the Reformation, have applied

to Signifie your *Glorying in the Sufferings of Christ*, and 'tis understood by all those that have heard of Christianity, tho' Enemies to it, to have this Signification. Therefore the Scriptures warrant the use of it to this purpose, as much as *standing uncovered* in token of Reverence at our Prayers, and the Scriptures themselves have given the occasion and ground and warrant for this signification of the *Cross*, by expressing our undertaking and owning the Christian Religion by the phrase of taking up the *Cross*, *Matt. 16. 24. If any Man will come after me, let him deny himself and take up his Cross and follow me*; and *1 Cor. 1. 17. Preaching the Cross is Preaching the Gospel*; And in several other Places the Whole of our Religion, as Christian, is signified by the *Cross*: Therefore to signifie our Professing and *Glorying in Christ Crucified*, by making the *Sign of the Cross*, has better Foundation in Scripture, and is much more warranted by universal Custom than *uncovering the Head* has to signifie Reverence, of which there is no Dispute between us, but that it is agreeable.

6. 'Tis very proper at *Baptism* to make a Profession of our *Glorying in the Cross of Christ*; because we then solemnly engage to *take it up*; that is (as before explained) to take upon us his whole Religion. To make such a Profession by *Words*, of this and of all the Duties we then undertake I think is owned to be lawful by all; and we think very requisite; and accordingly require it from every one who is Baptised.

I Add in the 7th. place, That it is not only warrantable to do it by *Words*, but likewise by *Actions*. This must appear reasonable to you, if you reflect on your own Practice, in giving your Children *Names* at your Baptism; which, as I have already shewed, signifies your giving up their *Names* to Christ, and engaging them to be Christ's Servants. Your *Names* there-

therefore are a lasting Badge and Token to you through your whole Lives, of your Dedications to Christ's Service, and an Obligation on you to behave your Selves accordingly, yet this *Significant Ceremony*, added to Baptism, has nothing of a Sacrament in it, any more then I have shew'd the *Sign of the Cross* to have; and both are equally warranted by Scripture.

This you ought the rather to observe, because the only Question your Directory requires to be put to the Person that offers the Child to Baptism, is concerning the Name thereof; having left out those Scripture Questions that relate to the Faith and Obligations into which the Child is Baptized.

I wou'd desire you likewise to reflect on another Ceremony you have added to the other Sacrament, I mean *giving Tickets* to such as are to be admitted to the Lord's-Supper, upon offering of which they are admitted to that Priviledge: In this Ceremony (for so I must call it) there is an *Outward and Visible Sign*, a Ticket. 2dly, An *Inward and Spiritual Grace*, your Aptitude and Title to the Lord's-Supper and Communion of Saints, found on your Examination when you receive the Ticket. 3dly, It is a *Badge and Token* whereby Priviledged Members are distinguished from those that are without. Lastly, It is a sort of a necessary *Term of Communion*, since those that neglect this *Badge* shall not be admitted to the Sacrament, yet I suppose you reckon this Badge or Symbol of Communion to be Warranted by the general Rules of Scripture, tho' it is plain there is no such Ground for it there, as for the Use of the *Cross*. But

8thly, We are not without Scripture-Precedents of signifying the particular Obligations that lye on us in the Sacraments, by *Actions* as well as *Words*. Since our Saviour signified the Humility and Love

we ought to bear towards one another, by *Washing his Disciples Feet*, at the Institution of the *Lord's-Supper*; and *St. Peter*, who refused this significant Ceremony, was severely threatened for it. Thus, dipping intirely under Water in Baptism, was a significant Ceremony we find sometimes used, as a Token of our being *buried with Christ in Baptism*; to which Signification the Apostle alludes, *Rom. 6. 4. Therefore we are buried with him by Baptism into Death.* And to the same purpose, *Col. 1. 12.* There was another Ceremony of Baptism which consisted in the *Change of Cloaths*; and this was likewise Significant, and the Apostle alludes to it, *Gal. 3. 27. For as many of you as have been Baptised into Christ have put on Christ:* And to the same allude those Phrases of *putting off the Old Man*, and *putting on the New*; as is confessed by the best Interpreters: And the Apostle useth them not only to signifie the Duties and Obligations we undertake at Baptism, but likewise to stir us up to perform them.

The like is observable in the *Lord's-Supper*; the particular Duties of which are signified in Scripture by several Ceremonies annexed to the Celebration thereof. 'Tis a special Duty to lay aside all Hatred, and to be in perfect Charity with one another, when we come to that Sacrament; And this Duty was signified first by an *Holy Kiss* mentioned *Rom. 16. 16.* and in several other Places of Scripture. And 2dly, by *Feasts of Charity* described, *1 Cor. 11.* and mentioned *Jude 12.* both which continued many Years in the Church, as *Tokens* and *Badges* and *Symbols* of the Duty of *Charity*, which were profess'd in that Sacrament: And yet none of all these particular Ceremonies can be term'd Sacraments; from all which I conclude that it is as proper and as agreeable to Scripture to signifie our Obligation in Baptism, *not to be ashamed of Christ Crucified*, by making
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the Sign of the Cross, as it was to signifie our Love and Unity by a Kiss or a Feast; and by consequence, that the use of the Cross in Baptism is Warranted by Scripture.

To Conclude, neither Scripture nor Reason hinder us from using such Signs in Expressing or Professing our Duty to God, as properly and by general Consent signifie it. On the Contrary, they Warrant us to use such Signs as well as Words; which Words are Signs themselves, made Significant only by Custom; whereas many Actions have the ground of their Significancy from Nature.

But here we must take care not to institute Signs to signifie and oblige God to confer his Favours or Grace on us: For that were to limit him; and 'tis only he, by his Institution and Promise, can so oblige himself. The want of distinguishing between these two sort of Signs, seems to me to have occasioned all those Objections against the Sign of the Cross, which are commonly urged to us as if we made it a Sacrament.

That which therefore was incumbent on Mr. Boyse in this Point, was to prove by Scripture, That it is unlawful to signifie or express the particular Duties we undertake in the Sacrament, by Actions that are by general Custom expressive of those Duties. Otherwise, to declare this to be unlawful, is the same Presumption and Offence as to declare some Meats unlawful; and is a certain Instance of your Teaching for Doctrine the Commandments of Men. For to say an Action is Unlawful that God has not made so, is the same Presumption and Offence, as to say certain Meats are Forbidden that are not; which is a thing seriously to be considered by you.

Thus much I have thought needful to lay before you concerning the Sign of the Cross; and I think is sufficient to convince any unbyas'd Person, that you have

have no cause to separate from our Worship on that Account.

As for the rest of Mr. *Boyse's Remarks*, which I have not here considered, I presume none will suspect that there is more Difficulty in them, than in the Points I have already examined. But indeed I must declare that I have met with none among you that have alledged Mr. *Boyse's Reasons* for absenting themselves from our Publick Worship. And therefore I cannot think it material to go about to confute a single Person and a Stranger: For should I confute his *Principles*, perhaps you, for whose Satisfaction only I intend this, wou'd think your selves unconcern'd in the Dispute. But if I shall find that his Objections have really moved Scruples in you, and your Ministers will give their full approbation of his Book, and manner of handling this Controversie, I shall then think my self oblig'd to give you a just Account of the Whole, as I have here done of some Parts of it; and particularly, of the principal *Matters of Fact* contained in it: The Truth of which, if any persist to question, I shall then also Publish the *Vouchers* and *Authorities* I have for them; which I am not willing to do, out of tenderness to you as well as on other Accounts till the last Necessity.

At present I must leave with you this Caution, as well in respect of Mr. *Boyse's Remarks*, as of any other Answer that may come out to my Book, that I do not think that either you or I are concern'd in Arguments that are not founded on Scripture, or in any Answers to my Proofs that contradict the Letter of the Holy Scriptures, as most of Mr. *Boyse's* do; particularly such as concern *saying* or *singing* our Psalms, *answering* in our Prayers and Hymns; and *joining our Voices* in our Confessions and Addresses to God.

To

To Conclude, I desire to deal with you as becomes a *True Pastor*, Admonishing and Instructing you in the Spirit of Meekness; I neither have, nor can have any indirect or worldly Ends in telling you these things; nor can you imagine that I either propose or design any Advantage to my self by it, but only your Good. I need not seek to please Men; neither if I designed it, were this the way to attain it. Some Truths are very uneasie, and I know that nothing can be more ungrateful to you, then to give you to understand that the Worship you suppose so pure and conformable to the Word of God, has no express Warrant in Scripture for it, and that all those things in our Worship that you have so long been born in Hand to be only *Inventions of Men*, are really the Dictates of God's Spirit in the Holy Scriptures. This I know touches you very near; and considering all things, I cannot but thank you, and do thank you, for the Entertainment you have given my Book; and I hope it will yet do more Good among you. I must again intreat you to take my Addresses to you in good part; and not to be offended with me, because I endeavour to tell you the *Truth*. They that know me, will allow *Plain-Dealing* to be part of my Character. But remember that nothing is more apt to provoke Mankind then *Truth*; and if you meet with any Book, written in Answer to mine, that Discovers the Writer to have been in a Passion when he wrote it, you may look on it as a probable Argument of the *Truth* of what I have proposed. And if upon reading what I have wrote, you find any Motion within your selves towards Passion, consider well whether it proceed not from the same Cause; namely, my declaring the *Truth* to you.

I must stand or fall to my great Master, as to my Sincerity in studying your Good; to him I am answerable for the discharge of my Office, and of those
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Obligations from it under which I lye. The Conscience of this has put me on these Addresses; and I beseech our good God, and the Father of our Lord Jesus Christ, who purchased his Church with his Blood, and promised his Spirit to his Disciples to guide them into all *Truth*, to dispose and prepare your Hearts for the Reception thereof, and to incline you to hearken to the Instructions offered you out of his Word by

Your truly Affectionate Pastour;

*Londonberry,
1. May, 1694.*

Will. Derry.

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